(Camage note)

Camp, near Chapra.
April 23d 1879

My dear Mr Rivett-Carnac.

In continuation of my last letter, dated the 20th April (& finished on the 22nd), I now proceed to notice some of the other subjects, which some of the books and papers, &c, which you sent me, bear reference to.

2.

With regard to the Queries of Professor Schaffhausen, Nos. I., II., and III., as anent Crania:— There have been elongated skulls found in India, and also small crania. There are no doubt good specimens, for reference, in the

Indian Museum, at Calcutta; and the Museum would no doubt be the best place to apply to for information on this subject.

I should say that small skulls, were of more common occurrence than elongated skulls in India. But I have

4.

have never yet heard of any artificial means being used in India, either to depress, or to elongate, or otherwise to modify the cranium! —

Your quotation from the information of an officer who had been in the Panjab, is the first

first rumour that I ever heard of, of such a practice being followed in India. But I should think it was very doubtful! — Perhaps among such a ~~part~~ totally savage people as the Andamanese, and just barely possibly

possibly among the farthest distant and least known of the barbarous north-east=ern mountaineers, on the boundary between India and China, such a practice might prevail. But, if so, we have never

never heard of it,—
we have no reason
to suppose it,— and
we have no informa=
=tion to go upon.
And it would be
strange if we were
found to be ignorant
of characteristic
usages among the
tribes of India,
while

while we profess
to be sufficiently
well informed of
those of the aborigines
of America! We
feel pretty certain
about the existence
of American Indian
"Flat-heads"; but
we are ignorant
of the existence of
any East-Indian tribe

tribe who could merit the applica=
=tion of a similar term!

I had written thus far, when I happened to be reminded of a peculiar custom which is practised by nearly all of the natives of India,

India, generally; though, I believe not exclusively by any one tribe in particular (as far as I know). I refer to the common practice, prevalent among native Indian mothers and nurses, of moulding the shape of the head

[illegible]

head of native
infants, by pressure,
for the sake of
beauty! From the
very hour in which a
native infant is
born, up to the eighth,
tenth or twelfth
day after birth,
the native nurses
keep

Keep the infant's head tightly bandaged round, horizontally, (that is, from the back, or occiput, to the forehead, round by the sides). And the natives say that this is intended to make

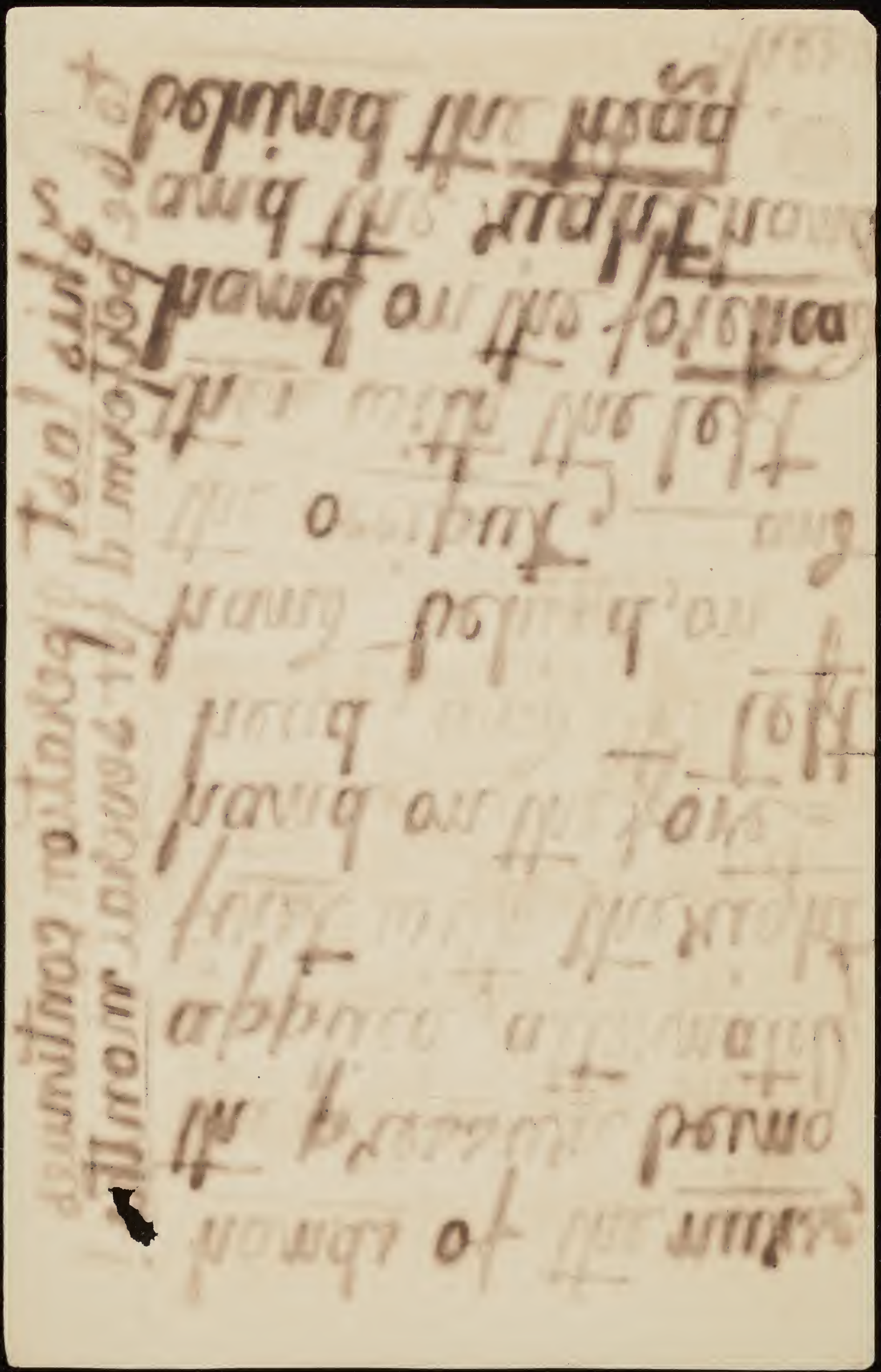
make the head round-shaped; or to prevent it from being long-shaped! After the bandages have been taken off; the head of the child is then, next oiled, three times every day, and pressed between the hand,

Resuscitation continued

Last paragraph but several months

hands of the nurse; the pressure being applied alternately first with the right hand on the fore-head and the left hand behind, on the occiput, and then with the left hand on the forehead and the right hand behind the head.

These



These various operations are not always fully and strictly carried out to the letter, in every household alike; for some natives are less particular or less observant of them, or pay less attention to them, than others who

who adhere to the custom more rigidly. But the "custom", how-ever, does not seem to be confined to any one particular caste, or class, or tribe, at all; but it appears, rather, to be general! On

On the whole, the entire process just described, — including both the bandaging and the manipulation of the head, — appears to me to be simply a very mild mode of slightly modifying the

the shape of the cranium, in order to suit some ideal type of form or beauty!

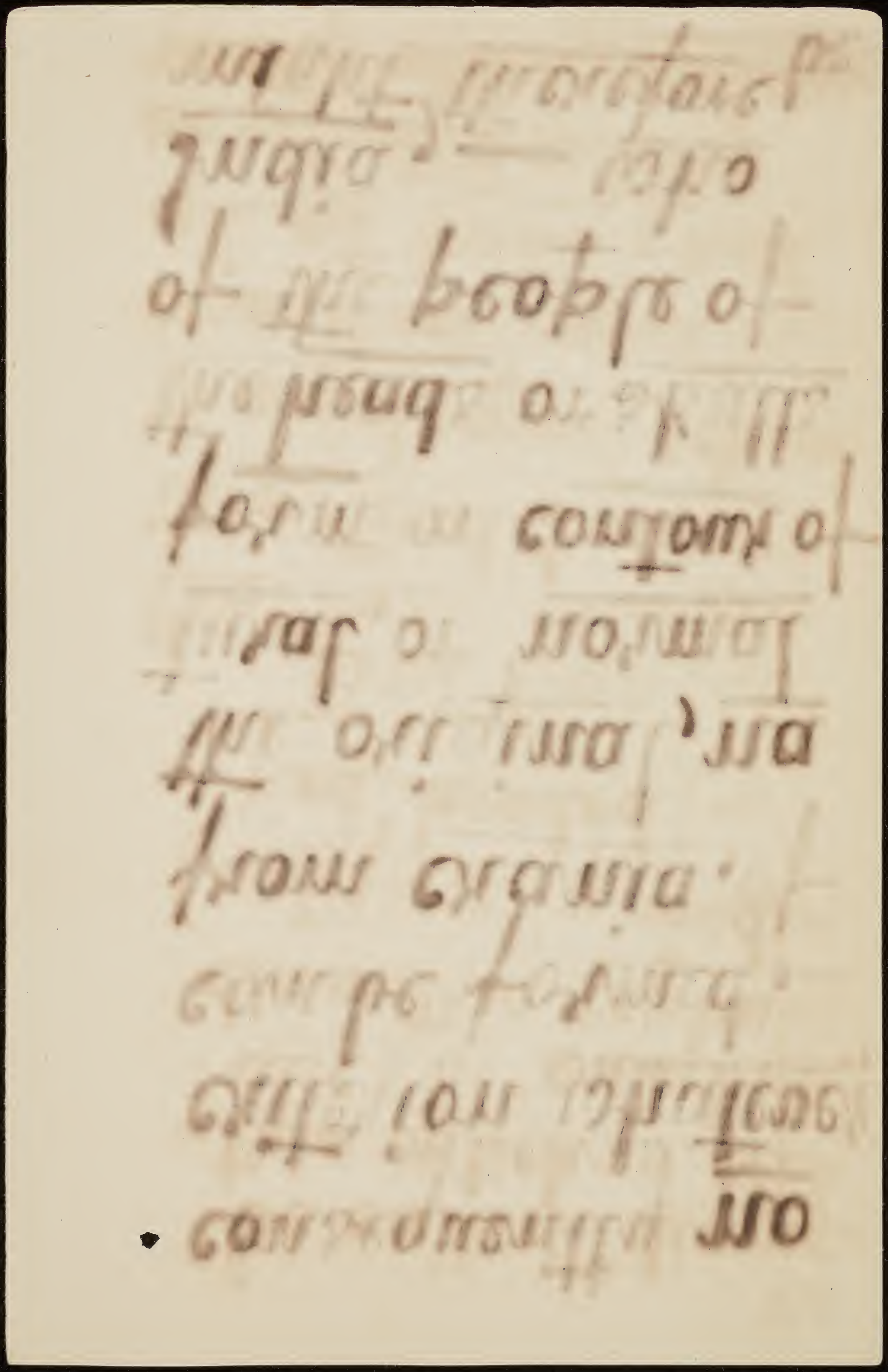
The suspicion next arises, that owing to this (how=ever slight) arti=ficial modification of form, in human crania, in India,

the

[illegible]

the consequence or result thereof may be, that most of the crania of natives of India are of an artificial or unnatural shape; or that very few crania of a natural shape can be found in India! And that consequently

consequently no criterion, whatever, can be formed, from crania, of the original, natural, or normal form or contour of the heads or skulls of the people of India, — who might, therefore be



be called "diame-
-trio-entechno-ceph-
-alic", or "entechno-
-diametrio-cephalic"
(artificially-modi-
-fied-headed).

But then, in
that case, also our
theoretical Indian
craniological scheme
or system, must be
all at fault, and
so vitiated as to be
nearly utterly useless;

useless; because any proposed dia=gnosis must rest either upon doubtful characteristics, which may be of more or less artificial, or semi-artificial origin, — or, at least, variable characteristics which can not be relied on! — Very

Very curiously and sometimes even abnormally shaped human skulls, may occasionally be picked up along the banks of the river Ganges, — that great watery cemetery of the Hindus! —

I will now give you a description of two ancient skulls which found in Rajputana.

On

[illegible] of the [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]

~~Tribe whose capital
was the splendid
town of Simidun
town!~~

On the south-
western borders of
the Bhartpur
state, on a high
rocky hill, near a
place called Pontpur
in a sort of aboriginal
grave or tomb, in a
crevice

crevice of the rock, I found a remarkably shaped, elongated, dolicho-cephalic, skull which had apparently belonged to a young person, — a boy, or a girl! —

Again, in an excavation which I made in the side of a mound, at "Nagar", near

near Uniyâra, in Râjputâna, I found a very thick, strong skull, of an adult, of a very remarkable shape. This skull was of great anti-quity, buried beneath the ruins of a very ancient city. This skull was not remark-able

2

for its length, at all,
but it was remark-
-able for the shape
of its very receeding
frontal bone, and
for the fact that
the central suture
was almost entirely
obliterated by
solidification!

The

The shape of the frontal bone was abnormal. The bones of the eye-brows projected very much, and formed raised overhanging ridge. From the brows, the frontal bone at once sloped back.

29.

backwards, — or receeded at once, with a very great slope, — so that really there was no forehead left, at all! — There were somewhat acute projections towards the after part of the sides

of

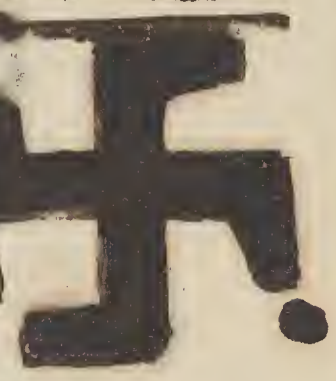
of the skull, above the ear orifices, — or just about where phrenologists pretend that the organ of "caution" is situated.

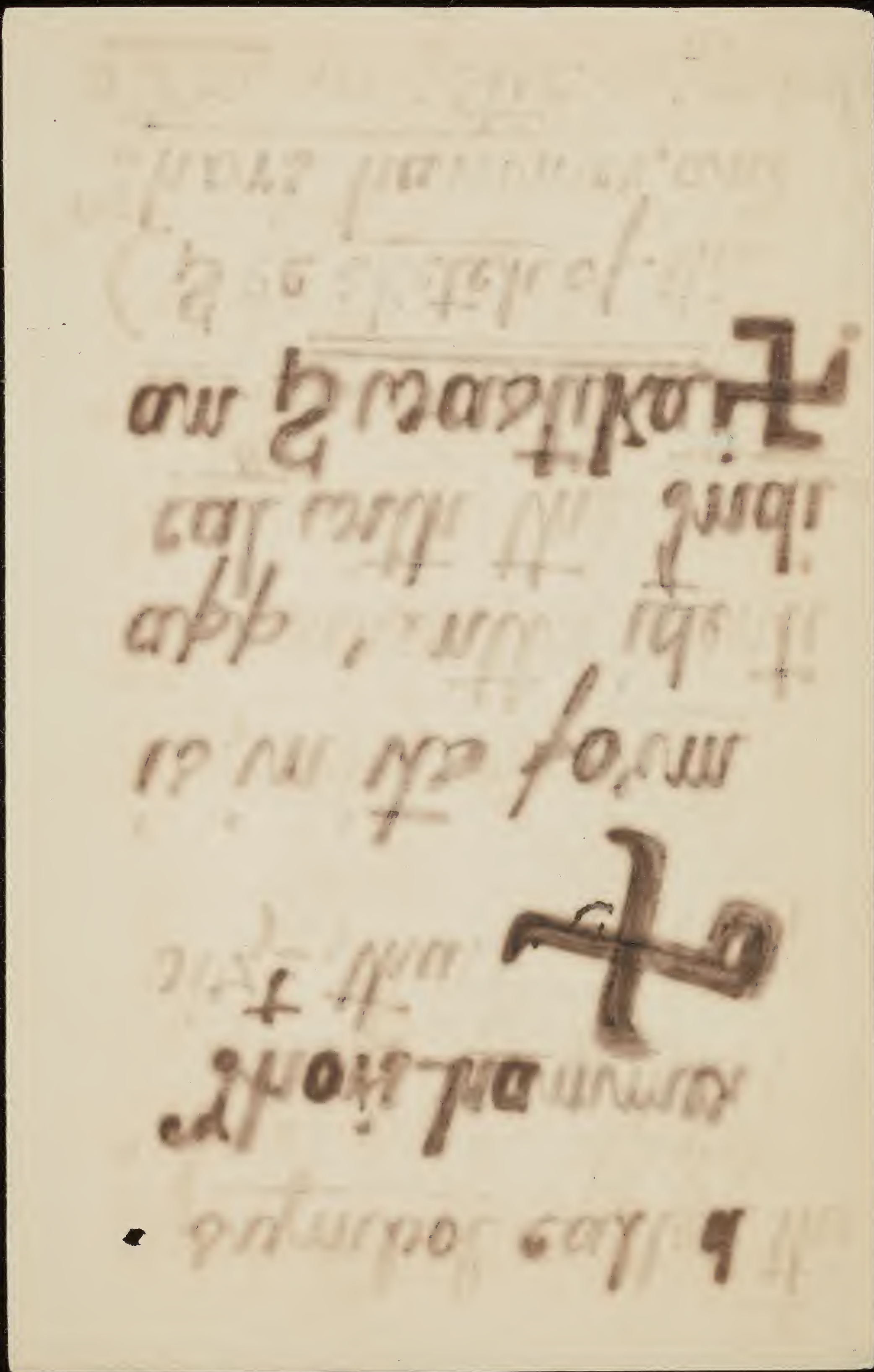
There was also a rather acute pro-jection posteriorly, on the occiput.

The lower jaw was

was gone; but the bone of the upper jaw projected very much outwards, so that the profile must have been very prognathous!

With regard to Query No. "V.", about the "Thor's hammer", the Scandinavian mystical symbol

symbol called the "Thor's hammer", viz., thus,  , is, in its form, apparently identical with the Indian "Swastika"  ! (See sketch of the "Thor's hammer" and other mystic symbols in



"in Baring Gould's
"Iceland, its Scenes
and Sagas"!)
The mystical
symbol of the
"Thor's hammer"
really bore reference
to three things (or three
natural phenomena),
or had a triple
signification; viz:-

Dizz: ——

1. The Sun's power and course.

2. The revolution of the four seasons; and of time

3. The four quarters of the compass.

---

1. a. Rising, striking, setting, absence.

2. a. Spring, summer, autumn, winter.

2. b. Morning, mid-day, evening, night.

3. a. East, South, west, north

Thus:

Rising. Spring. Morning. East. Birth & Youth. Beginning.

Striking. Summer. Mid-day. South. Manhood. Present.

Absence. Winter. Night. North. Death. Past. Future. Chaos.

Setting. Autumn. Evening. West. Old age. End.

I myself have never seen "hammers" or "axes" worshipped, in India!

Round a Linga, or Mahadeo, when it happened to be situated in the open air, I have, very frequently seen many naturally smoothed or rounded, stones, and oval stones, and pebbles,

collected, in a crowd; and I have sometimes seen so many, that the big "Mahadeo" appeared to be standing in the midst of a forest of little ones, of all shapes and sizes! — But I have never yet seen any genuine "celt" or axe, in that position! A

A kind of "green stone" is used as a medicine, in India.

I saw it, or rather had authentic knowledge of its being so used, in Agra (as a tonic?)!

There are, however, three kinds of stones used in India, as Medicine.

medicine; namely:—

1. A green stone, called "Dahâna Feringh", which is scraped, and the powder thus obtained, is mixed with water, and drunk, for diseases of the kidneys! This stone is probably

probably true "Nephrite".

II.— A green stone, with occasionally red and yellow marks in it (a kind of Blood-stone?), which the natives call "Pitoniya".

This stone is merely dipped

dipped or washed in water; and then the water in which the stone has been dipped, is drunk as a remedy for heat or eruption of the skin; and for pimples, prickly heat, irritation of the skin, &c.

"Pebble stone or fossil"

"Pebble stone or fossil"

Queries?

Queries?

III.— A kind of stone, or pebble called "Hazrat Zahûr"

It is said to be a stone of an oval form, and of a drab or clay colour.

It is ground down, and the powder of it is mixed with water, and drunk as a remedy

"remedy for heat, inflammation, stricture or stoppage in certain organs; especially for "strangury". ——

I am not sure about ~~your~~ the correctness of your definition of "green-stone". Common "green-stone", the

the common "Green-stone" of geologists, is simply a kind of Trap rock; and it is not "Nephrite"!

So also "Serpent-ine" is quite a different mineral from the "Green-stone

"Greenstone Trap" rock of geologists. "Jade" I under= stand to be a much harder stone than "Serpentine". The usual colour of "Jade", is a pretty uniform dark green. Jade "celts" have been found. — I believe one

Code

one of the names by which "Jade" is known in India, is "Zabarjad"; but this name is also applied to other minerals and precious stones, such as "Beryl", and Green "Jasper", &ca, (and also greenish "Chalcedony"!?) — What

Guadagnare!

Bom

What is the meaning or signification, and what is the etymology of the word "Jade"? Does it mean a hard stone, which "jades" the person who tries to work it? Or is not the name perhaps rather derived from the Arabic

Arabic word "jad",
meaning — good
fortune, felicity,
prosperity, — and
thus meaning — "the
lucky stone"; —
or from the Arabic
word "jûd", meaning
— munificence, or
beneficence, — and
thus meaning — "the
beneficial

"beneficial stone"? And hence its Perso-arabic name of "Zabar-jad", or "Zabar-jûd"? (For the name is spelt both ways.) Literally meaning — the stone of "powerful bene-ficial efficacy"!

I have now to make a few remarks about your silver coin of the Saurashtran type, and supposed by Rajendra Lall Mitra to be of "Toramâna".

On account of the face, or profile, of the King's head, being turned to the left, as in another coin of Toramana

Joramana, cited by Thomas (see Prinsep's Essays, Vol. I., Page 340), it would seem likely that your coin would be of Joramâna, also!

But as the legend, or inscription appears in the figure of the coin, as engraved in the Proceedings of the Asiatic Society of

52.

of Bengal, for December 1848, — I can not read the name as "Joraména", and I regret to say that, at present, I totally disagree with Rajendra Lal's reading.

In the engraving, the letters appear to

to be as follows:—

भामजनार्दनाय

मतविजितरत्नाभलः

This, in modern Deva-
-Nâgari, would be as
follows:—

श्री भामजनार्दनाय

Śrî Bhâmâ Jânârdana ja

मतविजितरत्ना

ma-to vi-ji-ta E-ranâ

रत्नाभलः

ta nâ bha la h.

(Or,

[illegible]

[illegible]

[illegible]

54.

Or,

"Śrî Bhâmâ Jânârdanaja mato vijita Eranâ ranâ bhalah".

This would trans=late as follows:—

(By) "The auspicious Bhâma, sprung from Jânârdan (Vishnu?), by intent victorious

[illegible]

victorious over Eran, in righteous battle."

The term "mato-vijita", if liberally translated, might mean — "who, by his own will", or "according to his premeditated intention, was victorious

[illegible]

"victorious"! —

But "victorious"

over what, or where?

The answer is —

"Eranâ", "at", or

"over", Eran"! —

And how? The ans-

-wer is — "by a just,

or righteous war!"

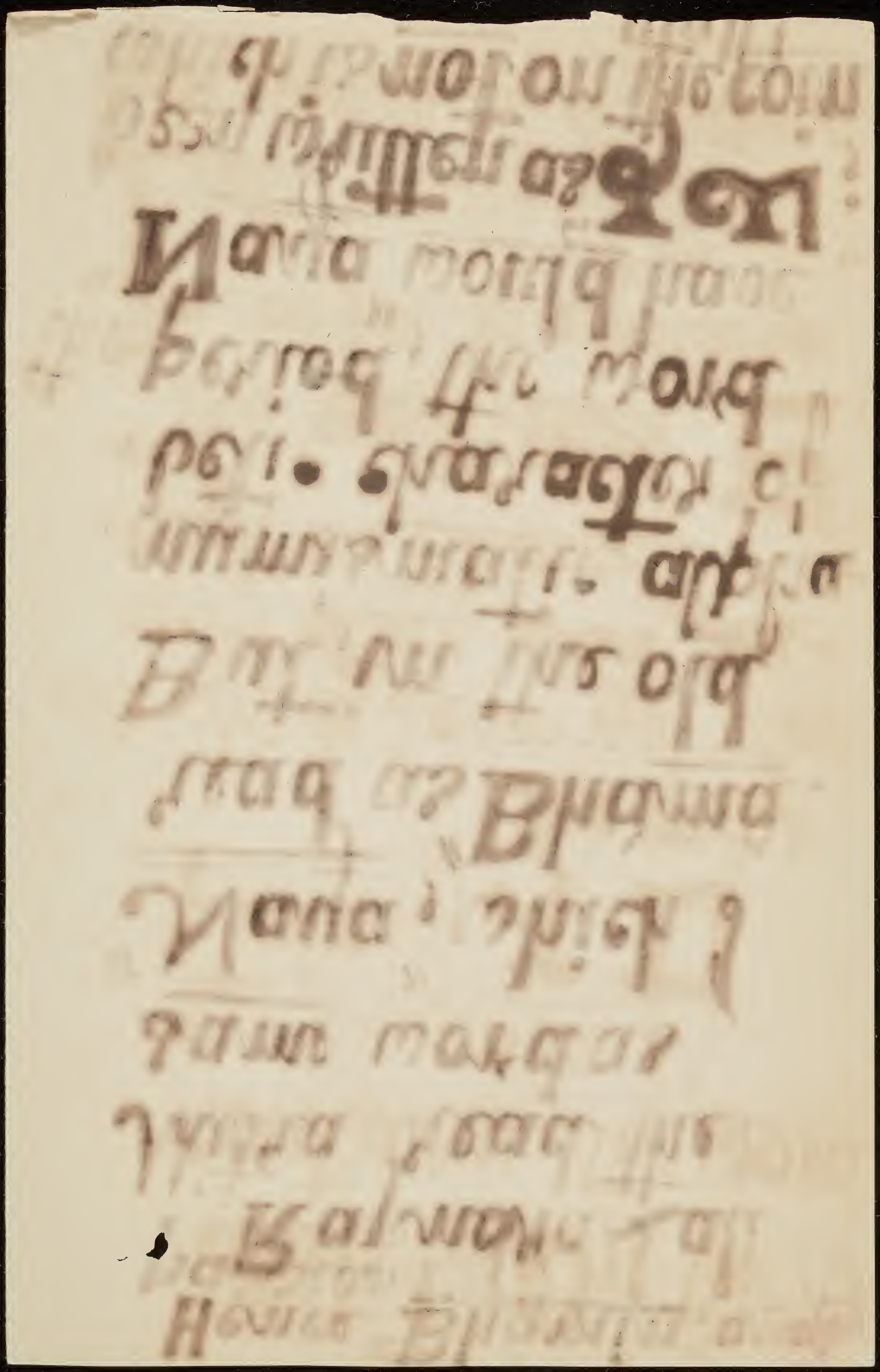
"Ranâ thalah", —

The

The name of this victorious King, read as "भा", "Bhâmâ", on the coin, (in modern Nagari, भामा) from Bhâm, (which means [redacted] passion; anger, wrath, fury? rage? temper? fierceness, frightful-ness, terribleness? terrificness?) Hence

Hence "Bhâmin", angry, passionate Rajendra Lall Mitra read the same word as "Naya", which I read as "Bhâmâ".

But, in the old numismatic alpha-betic character of the period, the word "Naya" would have been written as "ꠢꠟꠌ"; which is not on the coin at all.



atall! — On the contrary, the word on the coin, is plainly भा म (Bhâ mâ.) and which I can not read any other way, ex=cept as "Bhâmâ"! The next letter, "ज", "Jâ", (or "Jo"), Rajendra Lall reads as "Se"; but which, if it were so, would

[illegible]

would be written as "ᏕᏥ"! — The ("Se") actual letter on the coin, however, is really the letter "J"; with an up-stroke attached to it, for the vowel "â"! At any rate, there is one thing quite certain,

quite certain, and that is — that the name of "Joramâna" does not appear upon the coin, at all; and that therefore it is not a coin of "Joramâna"! — The letters on the coin, which Rajendra Lall took to form the name of "Joramâna", are

are the following:—

ग्रप्त ; which

read as, (taEtana)

or (Gupta na-)

But it is quite

impossible to manu-

-facture the name of

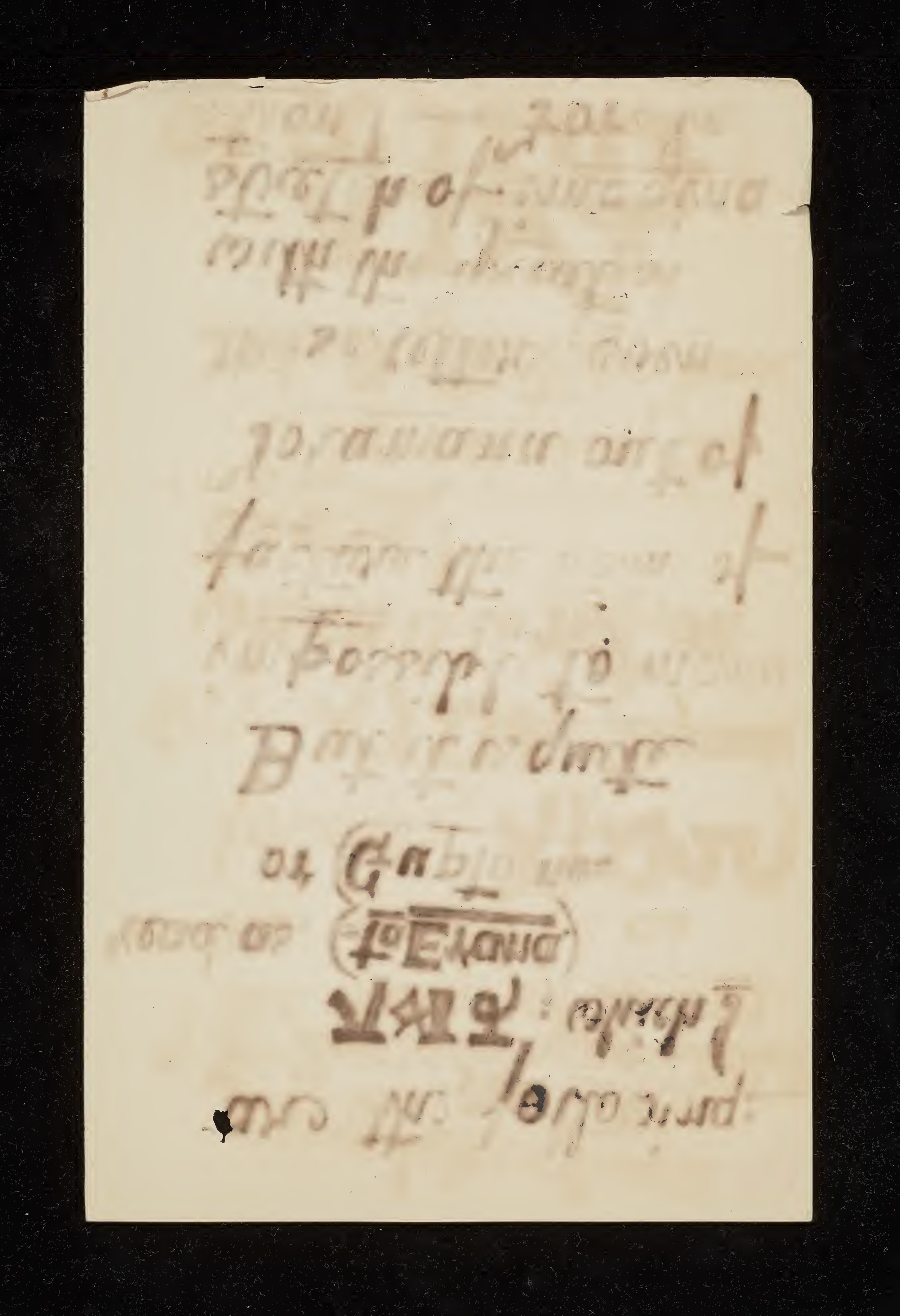
"Yoramâna" out of

these letters, even

with the greatest

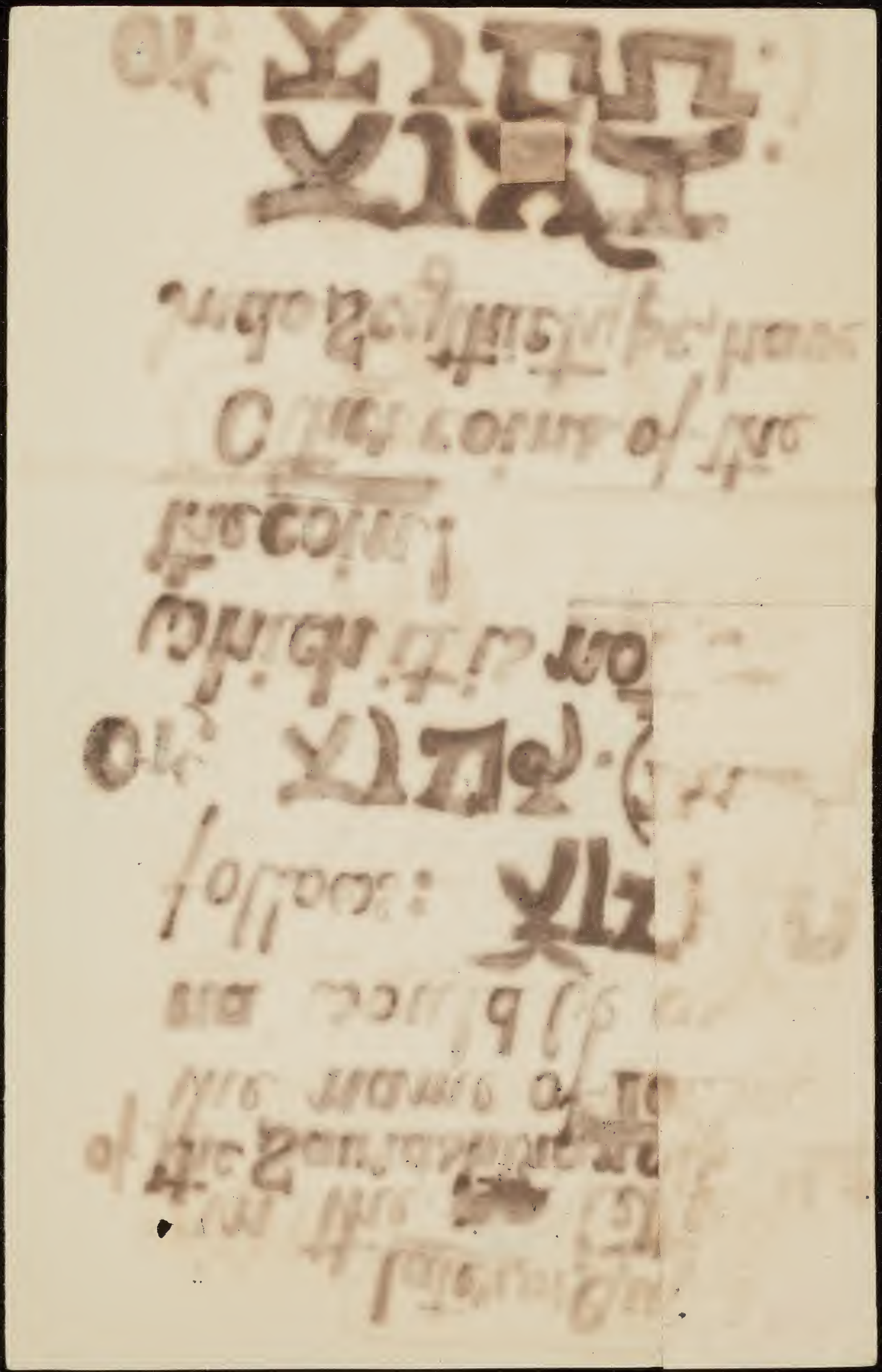
stretch of imagina-

-tion! — For, in



in the later or Gupta letters of the Saurashtrian alphabet, the name of Toramâ-na" would be as follows:— [illegible], or, [illegible] (Toramân.) which it is not, on the coin!

(Other coins, of the Indo Scythic type, have [illegible] or, [illegible].)



Other coins, of the Indo-Sassanian type, have simply the first part of the name, as:—

ताज (Tora)

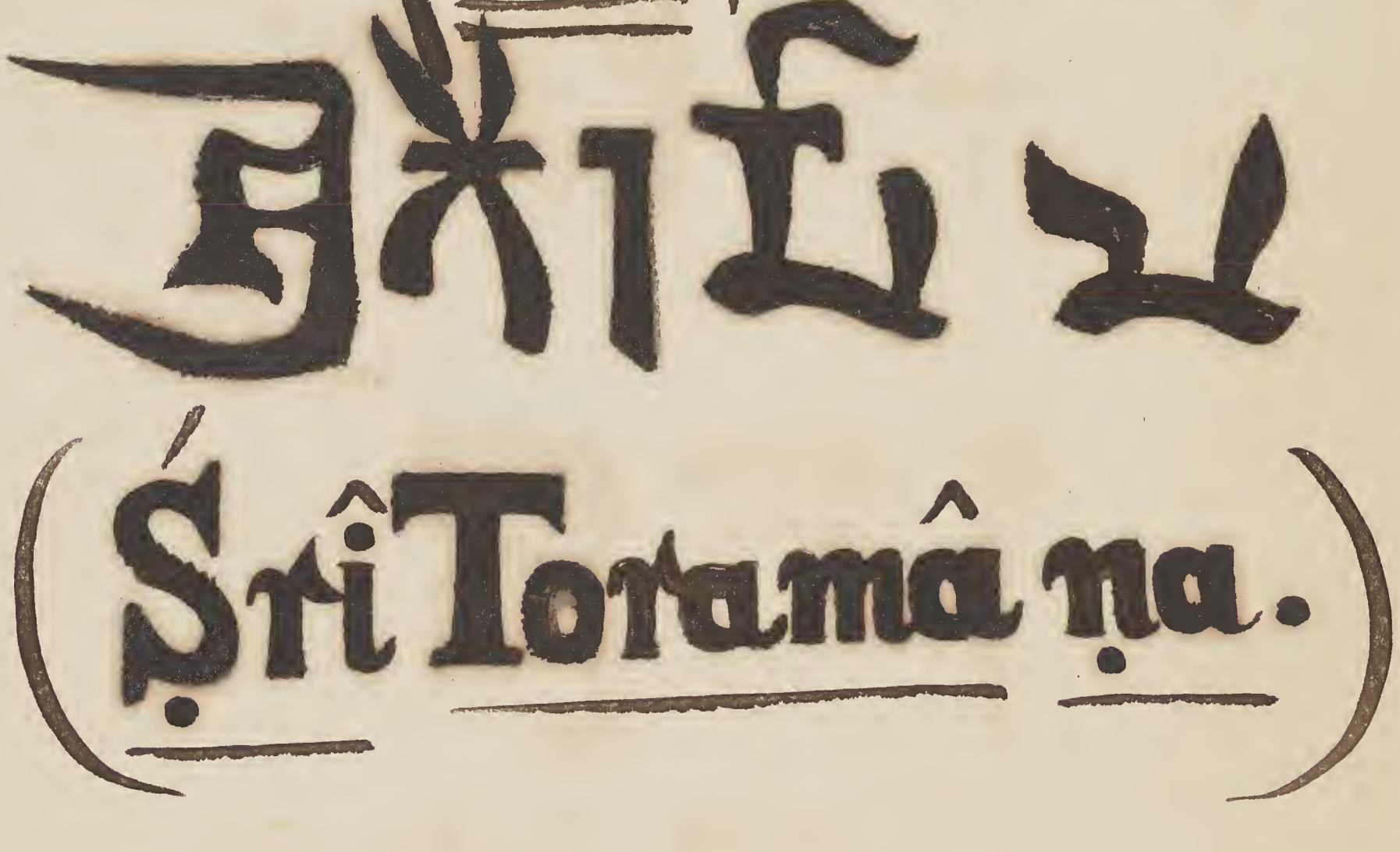
and

ब्रुता

Śri Tora.

But

But on Thomas' coin, of the Saurashtran type, the name is given in full, as:—



(Śrî Toramâṇa.)

You

You will now, therefore, perceive that there is no such name on your coin! As I before intimated, in my previous tentative reading of the inscription on your coin, I am inclined to read the name of

of the King as "Bhâma". 6½

But I myself have good reason to prefer to read the name as "Bhâmâ".

भ

("Bhâmâ.")

In some of the similar Gupta coins of the Saurashtran type, the letter "Bh" is formed like "भ", and "भ"; as in the titles of

of Kumâra Gupta, on his silver coins; where Prinsep read "Bhânuvîra" and Wilson read "Bhat=târaka", and Thomas reads "Bhagavata"; while I read "Bhânudhara", on one coin, and "Bhatârama", on another! (Thus do doctors differ!)

Now,

Now, if the name of the King, on your coin, be "Bhâmâ"; then the next question is — whether there was any King of that name, among the later Guptas? I think it will be found that there was! And I would place a "Bhâma Gupta", after

Brown

Cow

after "Buddhagupta", and before "Vishṇu Gupta", 260 to say about A.D. 270, and nearly contemporary with Toramâna! (whose date is probably about A.D. 261? or 262? or 264?)

This puts me in mind that, in the month of January 1877, I received a letter from General

71.

General Cunningham, in which he informed me that "two Silver Coins of Bhânu Gupta" had "come to light"; and that he had "an inscription of him, dated in S. 191". (of the Gupta era;=A.D. 270.)

I.e. S. 79. 191. 270.

Now, General Cunningham's writing

Mont-devil, in Champ

Co. of Brown

writing of the name of the king is not distinct, and I can not make out whether it is "Bhâme" (or "Bhâma") or "Bhânu"; but the date of the reign of this king, is "A.D. 270", or about contemporary with Yoramâna.

I therefore think it is possible that your coin may belong to the very same King who is mentioned by General Cunning=ham! —

It must, however, be borne in mind that my version of the reading of the "legend" on your coin,

coin, and my inter=
=pretation of it,
are merely tentative
or provisional;
and that my read=
=ing is founded
solely and entirely
upon the form, or
shape, of the
letters, as they appear
in the figure or
engraving of the

the coin, in the Proceedings of the Asiatic Society of Bengal, for December 1878.

My opinion is formed simply on the mechanical conformation of the letters in the legend, as shewn in

in that drawing of the coin. But it is, of course, just possible that the drawing or the engraving may not be true to the original or may be faulty in some of its details, (that is, if the drawing was done

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

done by a native!);
and that thus,
consequently, it
may have given
me a false or
erroneous impression
of the forms of
the letters on the
coin! But, if
that be the case,
it will be utterly
useless

useless and exceed=
=ingly unsafe
for me to presume
to express any
opinion about your
coin, without having
ever seen, handled,
or examined the piece
itself! — But, if
the coin be in
your own posses=
=sion now, perhaps

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

perhaps I may have the privilege of examining it, when I reach Ghazipur! —

I have read through Mr. Cust's book, with much interest; and I will give you my humble opinion of

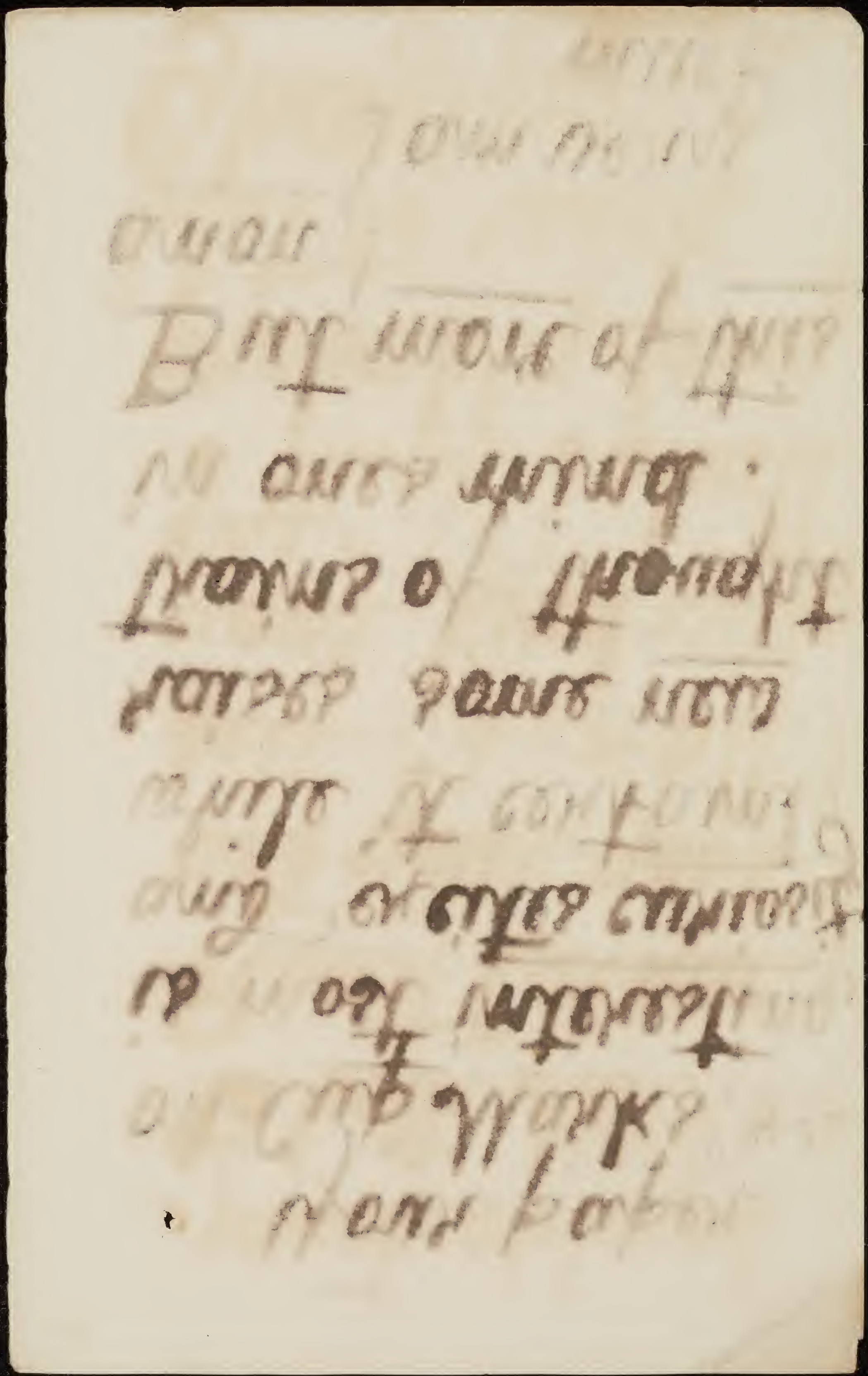
of its merits, with a few remarks on particular points in my next letter.

But it is really frightfully hot now, in tents, and I suffer very much from the heat, and find it very difficult to get through

through much writing, or any such work! The heat addles ones brains! And "cool judgment" can hardly be ex=
=pected from brains which have been stewed and roasted and grilled and scorched into a state of exhausted listlessness

"Your paper on "Cup Marks", &c., is most interesting, and excites curiosity while it certainly raises some new trains of thought in ones mind!

But more of this anon! I am very much



83

much obliged
to both Mrs
Rivett-Carnac
and your good
self for all
your kind wishes
I think I shall
probably do my
best to reach
Ghazipur!
Pretieve

[illegible]
[illegible] ৩৭ [illegible]
[illegible] ৫০ [illegible]
[illegible] ১৭৮০
[illegible]
[illegible]
[illegible] ৫০০৫
[illegible]
[illegible] ৫০ [illegible]
[illegible]

84.

With best and
kindest regards to
Mrs Rivett-Carnac,
Believe me
Yours
Very sincerely
Archd. B. Carlleyle.